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The  
**G R E A T C A S E.**  
O F  
**LIBERTY of CONSCIENCE**

Once more !  
**DEBATED & DEFENDED,**  
With some brief  
*Observations on the late Act,*  
Presented to the **KINGS** Consideration.

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*The Author* **W: P: j.**

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*For whatsoever ye would that men should doe unto you, that doe ye unto them, Matth. 7.. 12.*  
*Render unto Cesar the things that are Cesars, and unto God the things that are Gods, Mark 12. 17.*

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Printed in the Year 1670

The  
GREAT CASE  
OF  
LIBERTY OF CONSCIENCE

Once more  
DEBATED & DEFENDED,  
With some brief

Observations on the late Act  
Relating to the KING'S CONSCIENCE.

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The Author W. P. J.

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For what reason ye would that men should do unto you, that you do unto  
them, Matthew 7. 12.  
Ye want to C for the things that are C's, and to do God the things  
that are God's, Mark 12. 17.

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Printed in the Year 1702

To the

# K I N G.



*As the concerns of Conscience in things proper to God are of the highest importance, so to deliberate in acts relative of them, must needs be the greatest prudence; since whoever errs herein, certainly incurs divine displeasure, and at best buys his repentance at so dear a rate, as how great soever the spoils of nonconformity may be, they will be much too inconsiderable to purchase it.*



*And though perhaps it may be judged by some (such as they are) a disrespect in me to present any thing so naked of splendid Titles to the most eminent Person in the Kingdom, yet they so far mistake me, as well as true respect, that 'tis the very great share I bare that publick Princely Office, and the due sense I have of Thy private obligations, as well as the great love I owe my Countrey, that have necessitated me to this address, before the late Act has made too great a progress in it: well knowing it is the common infelicity of Princes (and consequently of their people) that they are forced to see, hear, and act by Proxy; and such Persons too, who sometimes out of prejudice or interest, ruine others, not less deserving, and in their inclinations more loyal and peaceable then themselves: which, if it shews our jealousy of them, it do's not less expresse our confidence in Thee. For not to play the Parasite (a trade as much below the plainness of my principle, as the dignity of my cause) we generally have made this one interpretation of our suffering, that it has rather been the effect of that advantage the Law gives our peevish persecutors, then*  
for



for want of any inclination in Thee to prevent it.

And because we have had the frequent experience of thy Clemency, and that with no ill success to publick affairs, we are the more incouraged to sollicite the continuation of it, in a time, when nothing on earth besides the interposal of thy Authority, can disappoint the greedy designs of some to ruine us, if not them to o

In short there be three things which with all due respect we crave,

*First*, thy sedate consideration of our ensuing reasons and testimonies against imposition, restraint and persecution, with those brief observations upon the late Act,

*Secondly*, to deliberate whether it be conscience or interest that will instigate any to persecute us, and which of them 'tis that it can soberly be thought to Act us in a way of separation, since so much trouble attends us for it.

*Thirdly*, that it would please thee to consider who and what we are, no Plotters, no Dis-

tur-

turbers, nor yet debase or in exemplary Persons, although we fear the ill will of some have put them upon such Injust remonstrances.

But a people whose tender consciences do not more oblige them to a dissent from the present establishments, than they strongly perswade them to an hearty compliance with all civil Laws for the external good and benefit of our countrey; whilst we have great cause to suspect the Fomenters of these severities against us, have as little regard for the one as the other; and how should they that have so very much for themselves.

To conclude, if thou chusest rather to please the Almighty then some one angry Party of men, & to correspond with the meekness of the Christian Religion to own the authority of the Scriptures, preserve natural Affection, pursue the dictates of right Reason, advance the interest of Government, in the Justice, Prudence & Felicity of it; & last of all to embrace the authorities of the greatest, wisest & best men in their times, then to gratify the hate, envy and avarice of our adversaries

*versaries: suffer us not to be prey'd upon, nor our  
estates to be led in triumph by every sturdy  
Begger & malicious Informer, as their Trophies  
and our Forfeits, for conscience sake, but rather  
discountenance such proceedings, & incourage virtue  
in all; which, as it will be truly Noble, Christian  
and Prudent, so will it indubitably render Thee blest  
of God, and beloved of vertuous men; an happiness  
to be desu'd by the greatest Prince, & which is very  
heartily wish'd Thine, by one who will be ready and  
diligent to obey thee in all just commands,*

*WILL: PENN jun.*

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reference; suffer us not to be proud upon, nor our  
claim to be a triumph by every sturdy  
Begger & mischievous Informer, as their Trophies  
and true Portraits for conscience sake, but rather  
diffuse a more just price, and encourage virtue  
in all which it will be truly Noble, Christian  
and Pious, to will it indubitably render I see that  
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WILL: TERNY jun.

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# THE CONSTITUTION

Chapter I

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

Section 3. The Senate shall be composed of two Senators from each State, chosen by the Legislature thereof, for a Term of six Years; and each Senator shall have the Qualifications requisite for Senators of the most numerous Branch of the State Legislature.

Section 4. The Times, Places and Manner of holding the Elections of Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law alter or add to the Rules and Regulations.

Section 5. The Congress shall assemble at least once in every Year, and such Meeting shall be held on the first Monday of December, unless they shall by Law appoint a different Day.

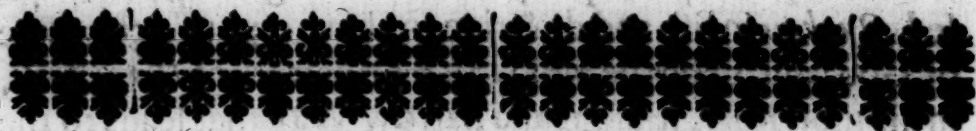
Section 6. The Senators and Representatives shall receive Compensation for their Services, which shall be ascertained from Time to Time by each House of Representatives.

Section 7. No Senator or Representative shall be a Person holding any Office under the United States, but this Restriction shall not extend to any Office of Profit or Honor.

Section 8. The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States.

Section 9. The Congress shall have Power to regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes; to establish an uniform Rule of Naturalization; to coin Money, to regulate the Value thereof, and of foreign Coin, and to fix the Standard of Weights and Measures.





## C H A P. I.

*That Imposition, Restraint, and Persecution for Conscience sake, highly invade divine Prerogative, and divest the Almighty of a right due to none beside himself, and that in five eminent particulars.*

**T**He great case of *Liberty of Conscience* so often debated and defended (however dissatisfactorily to such as have so little conscience as to persecute for it) is once more brought to publique view by a late *Act for persecution*, that we all hop'd the wisdom of our Rulers had long since laid aside, as what was fitter to be pass'd into an *Act of Oblivion*. The Kingdoms are allarum'd at it, and thousands greatly at a stand, wondring what should be the meaning of such hasty resolutions, that seem as fatal as they were unexpected: Some ask what *Wrong they have done*, others what *Peace they have broken*, and all what *Plots they have form'd to prejudice the present Government*, or occasions given to hatch new jealousies of them and their proceedings, being not conscious to themselves of guilty in any such respect.

For my own part, I publicly confess my self to be a very hearty Dissenter from the establish'd worship of these Nations,

ons, as believing *Protestants* to have much degenerated from their first principles, and as owning the poor despised *Quakers* in life and doctrine to have espous'd the cause of God, and to be the undoubted Followers of *Iesus Christ*, in his most holy, straight and narrow Way that leads to the eternal rest. In all which I know no *Treason*, nor any principle that would urge me to a thought injurious to the civil peace. If any be defective in this particular, 'tis equal, both *Individuals* and whole *Societies* should answer for their own defaults, but we are clear.

However, all conclude that *Union* very ominous and unhappy, which makes the first discovery of it self, by a *John Baptists head in a charger*, They mean that *Feast* some are design'd to make upon the liberties and properties of *Freeborn English men*, since to have the intale of those undoubted hereditary Rights cut off for matters purely relative of another world) is a severe beheading in the Law; which must be obvious to all, but such as measure the justice of things onely by that proportion they bear with their own Interest.

A sort of men, that seek themselves, though at the apparent loss of whole Societies, like to that barbarous Fancy of old, which had rather that Rome should burn, then It be without the satisfaction of a bone fire: And sad it is, when men have so far stupified their understandings with the strong doses of their private interest, as to become insensible of the Publicks. Certainly such an over-fondness for self, or that strong inclination, to raise themselves in the ruine of what does not so much oppose them, as that they will believe so, because they would be persecuting, is a malignant enemy to that Tranquillity, which all dissenting Partyes seem to believe, would be the consequence of a Toleration.

In short we say, there can be but two ends in *Persecution*, the one to satisfy ( which none can ever do ) the insatiable appetites of a decimating clergy, whose best arguments are *Fines and Imprisonments*, and the other, as thinking therein they do God good Service; but tis so hateful a thing upon any account, that shall make it appear by this ensuing discourse, to be a declar'd enemy to God, Religion, and the good of humane society.

The whole will be small, since it is an *Epitomy* of no larger a tract then ten sheets; yet divides it self into the same particulars, every of which we shall defend against imposition, restraint, and Persecution, though not with that scope of reason (nor consequently pleasure to the Readers) being by other contingent disappointments limited to a narrow stint.

First, then, we say that *Imposition, Restraint, and Persecution*, for matters relating to Conscience, directly invade divine prerogative, and divests the Almighty of a due, proper to none besides himself. And this we prove by these five particulars.

1. First, if we do allow the honor of our Creation, as due to God only, and that no other besides himself endow's us with those excellent gifts of *Understanding, Reason, Judgment, and Faith*, and consequently that he only is the object as well, as author, both of our *Faith, worship, and Service*, then whoever shall interpose their Authority to enact *Faith*, and *worship*, in a way that seems not to us congruous with what he has discover'd to us, to be *Faith*, and *worship*, ( whose alone property it is to do it ), or to restrain us from what we are perswaded is our *indispensible duty*, they evidently usurp this Authority, & invade his incommunicable right of Government over Conscience, for the inspiration of the Almighty, gives *understanding*, and *Faith* is the gift of God, saies the divine writ.

2. Secondly, such *Magisteriall determinations*, carry an evident claim to that *infallibility*, which *Protestants* have been hitherto so jealous of owning, that to avoyd the *Papists*, they have denied it to all, but God himself.

Either they have forsook their old plea, or if not, we desire



to know when, and where, men were invested with that divine excellency, and that *Imposition, Restraint, and Persecution*, were deem'd by God the fruits of his spirit; However, that it self were not sufficient; for unless it appears as well to us, that they have it, as to them who have it, we cannot beleive it upon any convinceing evidence; but by tradition onely; an *Anti-Protestant way of believing*.

3. *Thirdly it Embroins man as King over Conscience the alone just claim and priviledge of his Creator, whose thoughts are not as mens thoughts, but has reserv'd to himself, that Empire from all the Casars on Earth, for if men in reference to souls, and bodies; things appertaining to this and to'ther world, shall be subject to their fellow Creatures, what follows; but that Cesar (however he got it) has all Gods share, and his own too; and being Lord of both, both are Casars and nothing Gods.*

4. *Fourthly it defeats the work of his grace, and the invisible operation of his eternall spirit, which can alone beget Faith, and is on ly to be obey'd in and about Religion, & Worship, and attributes, mens conformity to outward force and corporal punishments. A Faith subject to as many revolutions as the powers that enact it.*

5. *Fifthly and lastly, such persons assume the judgment of the great tribunal unto themselves; for to whomsoever men are imposedly or restrictively subject and accountable in matters of Faith, worship & Conscience; in them alone must the power of judgement reside; but it is equally true that God shall judge all by Jesus Christ, and that no man is so accountable to his fellow Creatures as to be impos'd upon, restrain'd, or persecuted for any matter of Conscience whatever.*

Thus and in many more particulars are men accustom'd to entrench upon *divine Property*, to gratifie particular Interests in the world (and at best) through a misguided apprehension, to imagin they do God good service, that where they cannot give Faith, they will use force, which kind of Sacrifice is nothing less unreasonable, then the other is abominable: *God will not give his honor to another and to him only that starches the*  
*heart*

heart and tries the reins, it is our duty to ascribe the gifts of understanding and faith without which none can please God.

## C H A P. I I.

The next great evil which attends externall force in matters of faith and worship, is no less then the overthrowe of the whole Christian Religion, and this we will briefly evidence in these four particulars. 1. First that there can be nothing more remote from the nature 2. Secondly the practice, thirdly the promotion 4. Fourthly the reward of it.

1. First it is the priviledge of the Christian faith above the dark suggestions of ancient and modern superstitious traditions, to carry with it a most self evidencing verity, which ever was sufficient to proselite believers, without the weak auxiliaries of external power; The son of God, and great example of the world, was so far from calling his Fathers omnipotency in legions of Angels to his defence, that he at once repeal'd all Acts of force and defin'd unto us the nature of his Religion in this one great saying of his, *My Kingdom is not of this world*. It was spirituall, not carnall, accompanied with weapons, as heavenly as its own nature, and design'd for the good and salvation of the soul, and not the injury and destruction of the body: no Goals, Fines, Exiles &c: but sound reason, cleer truth, & a strict life. In short, the Christian religion intreats all, but compells none.

2. Secondly, that Restraint and persecution overturns the practise of it; I need go no further then the allow'd Martyrologies of the times, of which the Scriptures claim a share; begin with Abel go down to Moses, so to the Prophets, and then to the meek example of Jesus Christ. How patiently devoted was he, to undergo the contradictions of men? and so far from persecuting any, that he would not so much as revile his persecutors. But pray'd for them; thus liv'd his Apostles and the true Christians, of the first three hundred years: Nor are the famous Stories

Stories of our first Reformers silent in the matter; witness the Christian practises of the *Waldenses, Lollards, Hussites, Lutherans, Zuinglians* and our noble *Martyrs*, who as became the true followers of Jesus Christ, enacted and confirm'd their Religion, with their own blood and not with the blood of their opposers.

3. Thirdly *Restraint and persecution obstruct the promotion of the Christian Religion*, for if such as restrain, confess themselves miserable sinners and altogether imperfect, it either followes, that they never desire to better or that they should encourage such as may be capable of further informing and reforming them; they condemn the Papists for encroaching the Scriptures and their worship in an unknown tongue, & yet are guilty themselves of the same kind of fact.

4. Fourthly, they prevent many of *Eternal rewards*, for where any are religious for fear, and that of man, 'tis slavish; and the recompence of such religion is condemnation, not peace: besides, 'tis man that is serv'd, who having no power but what is temporary, his reward must needs be so too; he that imposes a duty or restrains from one, must reward, but because no man can reward for such duties; no man can or ought to impose them, or restrain from them. So that we conclude *imposition, restraint, and persecution*, are destructive of the Christian religion, in the nature, practise, promotion and rewards of it, which are eternall.

### C H A P. I I I.

We further say, that *imposition restraint and persecution* are repugnant to the plain testimonies and precepts of the Scriptures.

The inspiration of the Almighty gives understanding. 1. Job. 32. 8.

If no man can believe before he understands, and no man can understand before he is inspir'd of God, then are the impositions of men excluded as unreasonable, and their persecutions for none obedience as inhuman.

Woe unto them that take counsell but not of me. 2. Isa. 30. 1.



wo unto them that make a man an offender for a word and lay a snare for him that reproveth in the gate & turns aside the just for a thing of naught 3. Isa: 29. 15. 21.

Let the wheat and the Tares grow together untill the time of the harvest or end of the world. 4. Matt. 13. 27. 28. 29.

And Jesus call'd them unto him, and said ye know that the Princes of the Gentiles exercise dominion over them, and they that are greatest exercise authority upon them but it shall not be so amongst you. 5. Matt: 20. 25. 26.

And Jesus answering said unto them, Render unto Caesar the things that are Cesars and unto God the thing that are Gods. 6. Luk: 20. 21. 22. 23. 24. 25.

When his Disciples saw this (that there were non-con-formists then as well as now) they said wilt thou that we command fire to come down from heaven and consume them as Elisha did; But he turned and rebuk'd them and said ye know not what spirit ye are of; for the Son of man is not come to destroy mens lives but to save them. 7. Luk. 9. 54. 55. 56.

Howbeit, when the spirit of truth is come he shall lead you into all truth. 8. Io. 16. 8. 13.

But now the anointing which ye have received of him abides in you and you need not that any man teach you (much less impose upon any or restrain them from what any are perswaded it leads to) but as the same anointing teaches you of all things and is truth and is no lye. 9. Io. 1. cap 2. 9. 27.

Dearly beloved avenge not your selves but rather give place unto wrath (much less should any be wrath that are call'd Christians where no occasion is given) therefore if thyne enemy hunger feed him, and if he thirst, give him Drink recompence no man evill for evill. 10. Rom. 12. 19. 20. 21.

For though we walk in the flesh (that is the body or visible world) we do not war after the flesh, for the weapons of our warfare are not carnal. 11. 2. Cor. 3. 4. 5. (but Fines and Imprisonments are, and such use not the Apostles weapons that empyloy those) for a Bishop 1. Tim, 3. 23. (sais Paul)  
B must

*must be of a good behaviour apt to teach, no striker, but be gentle unto all men, patient, in meekness, instructing (not Persecuting) those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth. 2 Tim. 2. 24. 25.*

Lastly we shall subjoine one passage more, and then no more of this particular: *Whatsoever ye would that men should do unto you, do ye even so unto them. 12 Matt. 7. 12. Luk. 6. 31.*

Now upon the whole we seriously ask, *whether any should be impos'd upon or restrain'd in matters of faith and worship? whether such practise become the Gospel or are suitable to Christs meek precepts and suffering doctrine? and lastly, whether those who are herein guilty do to us as they would be done unto by others?*

What if any were once severe to you; many are unconcern'd in that, who are yet lyable to the Lash, as if they were not. But if you once thought, *the imposition of a Directory unreasonable and a restraint from your way of worship unchristian*, can you believe that *Liberty of Conscience* is chang'd, because the parties in points of power are? or that the same reasons do not yet remain in vindication of an Indulgence for others, that were once Employ'd by you for your selves? Surely such conjectures would argue gross weakness.

To conclude, whether *Persecutors* at any time, read the *Scriptures* we know not; but certain we are, *such practise as little of them as may be*; who with so much delight can reject them, and think it no small accession to the discovery of their Loyalty, to lead us and our properties in triumph after them.

### C H A P. I I I I.

We further say, *that Imposition, Restraint, and Persecution, are also destructive of the great privilege of Nature, and principle of reason of nature in three instances.*

I. First, If God Almighty has made of one blood all Nations, as himself has declar'd, & that he has given them both  
fences

*Sences corporall and intellectuall*, to discern things and their differences, so as to assert or deny from evidences and reasons proper to each, then where one enacts the belief & disbelief of any thing upon the rest, or restrains any from the exercise of their faith to them *indispensible*, such *exalts himself beyond his bounds, enslaves his fellow Creatures and so invades their right of Liberty and so perverts, the whole order of nature.*

2. Secondly Mankind is hereby rob'd of the use and benefit of that *instinct* of a *diety* which is so natural to him, that he can be no more without it, and be, then he can be without the most essentiall part of himself; For to what serves that *divine principle* in the vniversality of mankind, if men be restricted by the prescriptions of some individualls. But if the excellent nature of it, inclines men to God, nor man; if the power of accusing and excusing is committed to it; if the troubled thoughts and sad reflections of forlorne and dying men, make their tendency that a way only; (as being hopeless of all other relief and succour from any external power or command) what shall we say? but that such as invallid the authority of this heavenly instinct, (*as Imposition and Restraine evidently do*) *destroy nature, Or that priviledge which men are born with, and to*

3. *All naturall affection is destroy'd*; for those who have so little tendernefs, as to persecute men that cannot for Conscience sake yeild them compliance, manifestly act injuriously to their fellow Creatures, and consequently are enemies to Nature, for nature being one in all, *such as ruin those who are equally intitl'd with themselves to nature, ruin it in them, as in liberty property &c. & so bring the state of nature to the state of war, that great Leviathan of the times as ignorantly as boldly dos assert.*

2. But secondly we also prove them destructive of the noble principle of Reason, and that in these ten perticulars.

1. First, in that those who impose or restrain are uncertain of the truth and justifiableness of their actions in either of this, their  
own



own discourses and confessions are *pregnant instances*, where they tell us, that they do not pretend to be infallible, only they humbly conceive it is thus or it is not. Since then they are uncertain and fallible, how can they impose upon, or restrain others whom they are so far from assuring, as they are not able to do so much for themselves; *what is this but to impose an uncertain faith, upon certain penalties?*

3. As he that acts doubtfully is damn'd, so faith in all acts of Religion is necessary: now in order to *believe*, we must first *will*: to *will*, we must first *judge*; to *judge* any thing, we must first *understand*, if then we cannot be said unto *understand* any thing, against our *understanding*, no more can we *judge*, *will* and *believe* against our *understanding*, and if the doubter be damn'd, what must he be that conform'd, directly against his *judgment and belief*: and they likewise that require it from him; In short, that *man cannot be said to have any Religion that takes it by another mans choice, not his own.*

4. Where men are limited in matters of Religion, there the rewards which are entail'd on the free acts of men, are quite overthrown, and such as superceed that *grand Charter of Liberty of Conscience*, frustrate all hopes of recompence, by rendring the actions of men unavoidable: But those think perhaps, *they do not destroy all freedom because they take so much of their own.*

5. Fifthly, they subvert all true Religion, for where men believe not because it is true, but because they are required to do so, there they will unbelieve, not because 'tis false, but so commanded by their *Superiors* whose Authority, their Interest and Security oblige them rather to obey then dispute.

6. Sixthly, they delude or rather compell people out of their eternall rewards, for where men are commanded to act in reference to Religion, and can neither be secur'd their rewards, nor yet sav'd harmless from punishments, their so acting and believing dispriviledges them forever of that recompence

compence which is provided for the faithfull.

7. Seventhly, men have their Liberty and choice in external matters, they are not compell'd to marry this person, to converse with that, to buy here to eat there nor to sleep yonder; yet if men had power to impose or restrain in any thing one would think it should be in such exterior matters; but that this Liberty should be unquestion'd, and that of the minde destroy'd; issues here, *that it does not unbruit us, but unmans us; for take away Understanding Reason Judgment and Faith and like Nebuchadnezzar let us go graze with the beasts of the Field.*

8. Eightly and lastly, *that which most of all blackens the business is PERSECUTION*, for though it is very unreasonable to require Faith where men cannot choose but doubt, yet after all to punish them for disobedience, tis cruelty in the abstract; for we demand, shall men suffer for not doing what they cannot do? Must they be persecuted here if they do not go against their Conscience, and punished hereafter if they do? But neither is this all, for that part that is yet most unreasonable, and that gives the clearest sight of Persecution, is still behind, *namely the monstrous Arguments they have to convince an Heretick with: Not those of old, as spirituall as the Christian religion, which were to admonish, warn, and finally to reject, but such as were employ'd by the persecuting Jews and beathens against the great example of the world, & such as follow'd him, and by the inhuman Papists against our first Reformers, as clubbs, staves, stocks, pillories, prisons, dungeons, exiles &c. in a word Ruin to whole Families as if it were not so much their design to convince the soul as to destroy the body.*

To conclude, there must be an adequation and resemblance betwixt all ends, and the means to them, now in this case there can be none imaginable: *the end is the conformity of our judgments and understandings to the acts of such as require it, the means are fines & imprisonments (and doubtless knocks to boot)*

Now what proportion or assimilation these bear let the

sober judge: the understanding can never be convinc'd, nor properly submit but by such arguments, as are rational *perswasive and suitable to its own nature*: something that can resolve its doubts; Answer its objections, enervate its propositions but to imagin those barbarous Newgate instruments of clubbs, fines, prisons &c. with that whole troop of externall and dumb materialls of force should be fit arguments to convince the understanding scatter its scruples, and finally convert it to their Religion. is altogether irrational, cruel and impossible. Force may make an Hipocrite; 'tis faith grounded upon knowledge and consent that makes a Christian. And to conclude, as we can never betray the honour of our conformity only due to truth by a base and timorous hypocrisie to any externall violence under heaven, so must we needs say, *unreasonable are those imposers who secure not the impos'd or restrain'd from what may occur to them upon their account, and most inhuman are those persecutors that punish men for not obeying them though to their utter ruin.*

## C H A P. V.

**W**E next urge, that *force in matters relating to Conscience carry a plain contradiction to Government in the nature, execution and end of it.*

By Government we understand, *an externall order of Justice; or the right and prudent disciplining of any society by just Laws: either in the relaxation, or execution of them.*

1. First, it carries a contradiction to Government in the nature of it which is Justice, and that in three respects.

1. It is the first Lesson that great Synterisis, so much renowned by *Philosophers and Civilians* learns mankind, *to do as one would be don to*, since he that gives what he would not take, or takes what he would not give, only shews care for himself but neither kindness nor justice for another.

2. Secondly, *the just nature of Government lies in a fair and equall retribution*, but what can be more unquall, then that  
men



men should be rated more then their proportion, to answer the necessities of Government & yet that they should not only receive no protection from it, but by it be disseiz'd of their dear liberty and properties; we say to be compell'd to pay that power, that exerts it self to ruin those that pay it, or that any should be requir'd to enrich those that ruin them, is hard and unequall, and therefore contrary to the just nature of Government. *If we must be contributaries to the maintenance of it, we are intituled a protection from it.*

3. Thirdly, *It is the Justice of Government to proportion penalties to the crime committed.* Now granting our dissent to be a fault, yet the infliction of a corporall or eternall punishment for a meer mentall error (and that not voluntary too) is unreasonable and the inadequate as well as against particular directions of the *Scriptures*. For as corporall pennalties cannot convince the understanding, So neither can they be commensurate punishments, for faults purely intellectuall; and for the Government of this world to intermeddle with what belongs to the government of another, and which can have no ill aspect or influence upon it, shews more of invasion then Right and Justice.

2. Secondly, *it carries a contradiction to government in the execution of it, which is prudence and that in these instances.*

The state of the case is this, that there is no Republick so great no Empire, so vast but the Laws of them are reasolveable into these two series, or heads; of *Laws fundamentall which are indispenfible and immuable: and Laws superficiall which are temporary and alterable;* and as it is justice and prudence to be punctuall in the execution of the former, so by circumstances it may be neither to execute the latter, *they being suited to the present conveniency and emergency of state;* as the prohibition of Cattle out of Ireland, was judg'd of advantage to the Farmers of England, yet a sammin would make it the good of the whole, that the Law should be broke, or at least the execution of it suspended; that the Law of restraint in point  
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of Conscience is of this number: we may further manifest, and the imprudence of thinking otherwise. For, First, if the saying were as true as tis false; *No Bishop no King* ( which admitts of various readings, *as no decimating Clergy or no persecution no King,* ) we should be as silent, as some would have us: but the confidence of their assertion and the impolicy of such as believe it, make us to say, that a greater injury cannot be done to the present Government. For if such Laws and establishments are fundamentall, they are as immutable as mankind it self, but that they are as alterable as the conjectures and opinions of Governours have been, is evident; *since the same fundamentall indispenfible Laws and pollicy of these Kingdoms have still remain'd through variety of opposite Ruling opinions and judgments,* and disjoynt from them all. Therefore to admit such a fixation to temporary Laws must needs be highly imprudent and destructive of the essentiall parts of the Government of these Counties.

2. Secondly, that since there has been a time of connivance & that with no ill success to publique affairs, it cannot be prudence to discontinue it unless it was imprudence before to give it, and *such little deserve it that think so.*

3. Thirdly, Dissenters not being conscious to themselves of any just forfeiture of that favour are as well *serv'd* in their resentments of this alteration, as the contrary did oblige them to very gratefull acknowledgments.

4. Fourthly, this must be done to gratifie all, or the greatest part or but some few only; it is a demonstration all are not pleas'd with it; that the greatest number is not, *the empty publique auditories* will speak in short, how should either do, when six parties are sacrific'd, to the seventh; that this cannot be prudence, common maximes and observations prove.

5. Fifthly, It strikes fatally at *Protestant sincerity*, for will the Papists say, did *Protestants* exclaime against us, for persecutors and are they now the men themselves. Was it an instance of

*weakness*

weakness in our Religion and is demonstration in theirs have they transubstantiated it from antichristian in us to Christian in themselves? let persecutors answer.

6. Sixthly, It is not an example but an incentive to the Romishists to persecute the reform'd Religion abroad, for when they see their actions (once void of all excuse) now defended by the example of Protestants, that once accus'd them (but now themselves) doubtless they will revive their cruelty.

7. Seventhly, It overturns the very ground of the Protestants retreat from Rome, for if men must be restrain'd upon present prudentiall considerations, from the exercise of their conscience in England why not the same in France, Holland, Germany, Constantinople &c: where matters of State may equally be pleaded. This makes Religion State-Policy; and faith and worship subservient to the humors and interests of Superiors. Such doctrine would have prevented our Ancestors retreat; and we wish it be not the beginning of a back march for tis shrewdly to be suspected, where Religion is suited to the Government, and Conscience to it's conveniency.

8. Eightly, Vice is encourag'd, for if licentious persons, see men of vertue molested for trifles in opinion, that are otherwise most serviceable to the Common-wealth; they may and will infer it is better for them to be as they are, since not to be demure as they call it, is half way to that kind of accomplishment which procures preferment.

9. Ninthly, such persons as are so poor spirited as to truckle under such restraints, what conquest is there over them that before thy were conscientious men and now Hypocrits; who so forward to be aveng'd of them that brought this guilt upon them as they themselves? and how can the imposers be secure of their friendship, whom they have taught to change with the times?

10. Tenthly, such Laws are so far from benefiting the Countrey, that the execution of them will be the assur'd ruine of it in the Revenues, and consequently in the power of it: for



where there is a decay of families, there will be of trade; so of wealth, in the end of strength and power, and if both kinds of relief fail; *men the prop of Republicques, moneys the stay of Monarchies, this as requiring mercenaries that as having freemen* (farewell the Interest of England: tis true the Priests gett) through that but for a time) but the King and People loose; as the event will shew.

11. Eleventhly, It ever was the prudence of wise Magistrates to obleige their people, but what comes shorter of it then persecution? what's dearer to them then the Liberty of their Conscience? what cannot they better spare then it? their peace consists in the enjoyment of it. And he that by compliance has lost it carries his penalty about with him, and is his own prison. Surely such practises must render the Government uneasy, and begett a great disrespect to the governors in the hearts of the people.

12. Twelfthly, but that which concludes our prudentiall part, shall be this, that after all their paines and good will to stretch men to their measure, they never will be able to accomplish their end; and if he be an unwise man that provides means where he designs no end, how neer is he kin to him that proposes an end inobtainable. Experience has told us ( 1. ) how invective it has made the impos'd ( 2. ) What distractions have insued such attempts ( 3. ) What reproach has follow'd to the Christian Religion when the professors of it have us'd a coercive power upon Conscience. And lastly that force never yet made either a good Christian or a good Subject.

13. Thirteenthly & lastly, Since the proceedings we argue against, are prov'd so destructive of the justice and prudence of government, we ought the less to wonder that they should hold the same malignity against the end of it, which is felicity, since the wonder would be to find it otherwise, and this is evident from these three brief considerations.

1. First Peace, ( the end of warr and Government and its great

great happiness too) would be broken by the frequent tumultuary disturbances that will ensue the disquieting our meetings & the esteeming the fines upon our Goods & Estates: and what these things may issue in it, concerns the civil Magistrate to consider.

2. Secondly Plenty (an other great end of Government) will be converted into poverty by the destruction of so many thousand families as refuse compliance and conformity.

3. Thirdly Unity (not the least but greatest end of Government is beaft) for by seeking an unity of opinion (by the waies intended) the unity requisit to uphold us as a civil Society will be quite destroy'd. And such as relinquish that to get the other, (besides that they are unwise), will infallibly loose both in the end.

In short we say, that 'tis unreasonable we should not be entertain'd as men because some think we are not as Good Christians as they pretend to wish us, or that we should be depriv'd of our Liberties and properties who never broke the Laws that gave them to us: what can be harder then to take that from us by a Law which the great indulgence and solitude of our ancestors tooke so much pains to entale upon us by Law: An: 18. *Edw.* 3. stat. 3. also Stat. 20. *Edw.* 3. c. 1. again petition of Right An: 3. *Car.* and more fully in *Magna Charta* further peruse 37. *Edw.* 5. cap. 8. 28. 42. *Edw.* 3. cap. 3. 28. *Hen.* cap. 7.

And we are perswaded that no temporary subsequentall Law whatever to our fundamentall Rights (as this of force on Conscience is) can invalid so essentiall a part of the Government as Liberty & Property; Nor that it's in the power of any on earth, to deprive us of them, till we have first done it our selves by such enormous facts as those very Laws prohibit and make our forfeiture of a benefit we should receive by them.

To this we shall add several Authorities and Testimonies for further confirmation of our sense of the matter, and to let imposers

imposers see that we are not the only persons who have impleaded Persecution and justified Liberty of Conscience as Christian and rational.

## C H A P. V I.

**A** Brief collection of the sense of the greatest wisest and learnedst Common-wealths, Kingdoms, and particular persons of their times concerning force upon Conscience.

1. First, though *Jews* above all people had the most to say for imposition or restraint within their own Dominions, having their Religion instituted by so many signall proofs of a divine originall and institution, it being deliver'd to them by the hand of God himself, yet such was their indulgence to dissenters that if they held the Noathicall principles tending to the acknowledgment of one God and a just life, they had the free exercise of their distinct words or waies of worship which were numerous: Of this their own *Rabbies* are witnesses, and *Grotius* out of them.

2. Secondly, the *Romans* themselves as strict as they were not, only had 30000 *Godds* (if *Varro* may be credited) but almost every family of any note had its distinct *Sacra* or peculiar way of worship.

3. Thirdly, it was the sense of that (then) in Comparable *Cato* in *Salust* that among other things which ruin any Government, want of freedom of speech or mens being obleiged to humor times, is a great one, which we find made good by the *Flourentine* republick as *Guiccardine* relates.

4. Fourthly, *Livy* tels us, it was a wonder that *Hannibals* Army consisting of divers Nations, divers humours, differing habits, contrary Religions, Various Languages, should live 13. years from their own Country under his Command without so much as once mutining either against their General or among themselves, But what *Livy* relates for a wonder that ingenious *Marqueß Virgilio*



*Malvetzy* gives the Reason of namely that the difference of their Opinions, Tongues and Customs, was the Reason both of their preservation and Conquest, For said he, 'twas impossible so many contrary spirits should Combine, and if any should have done it-- 'twas in the Generalls power to make the greater party by his equall hand, they owing him more reverence then they did affection to one another: this saies he, some impute to *Hanniball*, but how great soever he was, I give it to the Variety of humors in the Army. For ( Adds he ) *Romes Army* was ever less given to Mutining when joyned with the provincall Auxiliaries, then intirely Roman; thus much, and more in his publique discourses upon *Cornelius Tacitus*.

5. Fifthly, the same stately *Tacitus* tells us in the Case of *Cremtius*, that it had been the interest of *Tiberius* not to have punished him in as much as curiosity is begott by restriction of Liberty to write or speake, which never mist of profelites.

6. Sixthly, *Iust. Martin*. I will forbear to quote in lesse then this two whole apologys dedicated to *Adrian* and *Ambinus Pius* as I take it--

7. Seventhly, *Tertullian* that Learned and judicious Apologist plainly tells us, that tis not the property of Religion to Compell and persecute for Religion, she should be accepted for her self not for force; that-- being a poor and beggerly one, that-- has no better Argument-- to Convince, and a manifest evidence of her Superstition and falshood;

8. Eighthly, of this we take the nine months Raigne of the Emperor *Iovianus* to be an excellent demonstration, whose great--wisdom & Admirable prudence in granting tolleration (expresly saying he would have none molested in the Exercise of their Religious worship) Calm'd the imperuous stormes of dissention betwixt the *Homousians* and *Arrians*, and reduc'd the whole Empire before agitated with all kinds of Commotions during the Raige of *Constantine Constantius*, and *Julian*, to a wonderfull security & peace, as *Socrates Scholasticus* affirmes.

9. Ninthly, that little Kingdom of Egypt had no less then forty thousand persons retir'd to their private & seperate ways of worship, as *Eusebius* out of *Philo Iudaeus* & *Iosephus* relates.

10. Tenthly, And here let me bring in honest *Chaucer*, whose matter (and not-- his Poetry) heartely affects me: 'twas in a time when Priests were as rich, and lofty as they are now, and Causes of evill alike,

**T**He time was once, and may return again,  
 (for oft may happen that hath been before)  
 When Shepheards had none Inheritance  
 ne of Land, nor fee in sufferance,  
 But what might arise of the bare Sheep,  
 (were it more or less) which they did keep.  
 Well wits was it with Shepheards tho:  
 nought having, nought fear'd they to forgo.  
 For *PAN* himself was their Inheritance,  
 and little them serv'd for their maintenance,  
 The Shepheards God so well them Guided,  
 that of nought were they unprovided;  
 Butter enough, Honey, Milk, and Whay,  
 and their Flock fleeces them to array.  
 But trade of time and long Prosperity,  
 (that nurse of Vice, this of insolency,)  
 Lulled the Shepheards in such security,  
 that not content with Loyall obeysance,  
 Some-gan to gape for greedy governance,  
 and match themselves with mighty Potentates,  
 Lovers of Lordships and troublers of States  
 who gan Shepheards swaines to look aloft,  
 And leaue to live hard, and learn to lie soft,  
 though under colour of Shepheards some while,  
 There crept in Wolves full of fraud and guile,  
 that often devour'd their own sheep,  
 And often the Shepheard that did them keep,

this was the first force of the Shepherds sorrow,  
That now will be quit with bale, nor borrow.

11. Who knows not that our first Reformers were great Champions for Liberty of Conscience, as Wicklif in his Remon- strance to the Parliament. The Albigenes to Lewis the 11 and 12 of France, Luther to the severall Dyets Under Fredrick and Charles the fifth; Calvin to Francis the first, and many of our English Martyrs as the poor Plowmans famous Complaint in Foxes Martyrology &c.

12. The present affairs of Germany, Plainly tell us that Toleration is the preservation of their states; the contrary having formerly almost quite wasted them.

13. The same in France: who can be so ignorant of their Story, as not to know that Henry the fourth, his timely Indulgence, and the discreet Toleration of Richlieu and Mar- rein saved that Kingdom from being ruin'd both by the Spani- ards; and one another.

14. Holland, then which, what place is there so improv- ed in Wealth, Trade and power, chiefly owes it to her Indulgence in mattres of Faith and Worship.

15. Among the very Manichaeans of Turkey and Persia, what variety of opinions, yet what Unity and Concord is there? we meane In matters of a Civill Importance.

16. It was the opinion of that great Master of the senten- ces, Dominicus Soto, that every man had A naturall right to in- struct others in things that are good: and he may teach the Gospell truths also; but cannot compell any to believe them, only he may ex- plaine them, and to this (says he) every man has a right, as in his 4 Sent. Dist. 5. yu. 1. Arl. 10. Pag. 115. 7.

17. Strifes about Religion said Iudicious and learned Gro- tius, are the most pernicious and destructive, where provision is not made for Dissenters: the contrary most happy; As in Muscovy he further says upon the occasion of Campanella that not a ri- gid



gid but easy Government suits best with the Northren people; he often pleads the relaxation of temporary Laws to be reasonable and necessary. As in case of the *Curatu* and *Horatu*, and *Rabim Vitulanu*; and others stincted to time and place, as the *Jewish Laws* &c. *Palit Maxims* D. 12. 18. 78. 98.

18. Great Sir *Walter Raleigh* tells us, that the way for *Magistrates* to governe well and gain the esteeme of their People, is to *Gouverne by Piety, Justice, wisdom, and a Gentle and moderate Carriage towards them*: and that disturbance attends those States, where men are rais'd or depress'd by Parties; See his observations and maxims of State.

19. If I mistake not, the *French and Dutch Protestants* Injoy their Seperated ways of worship In *London*, if not in other parts of these Lands without molestation; we do the like in remote Countrys, but not in our own.

20. This must needs be the meaning of the learned Doctor to his inquisitive *Students*, in their judicious dialogue about the fundamentall Laws of the Kingdoms, when he says, that *such Laws as have not their foundation in Nature, Justice and Reason, are void Ipso facto*. And neither *Persecution* or restraint upon Conscience be congruous with either, let the Impartial judgd. lib. 1. chap. 6.

21. Doctor *Hammond* himself, and the *Grand Patron* of the *English Church* was so far from urging the Legality of restriction in matters relating to Conscience, that he writ, argu'd and left upon his dying bed his sense to the Contrary; As the *Author* of his life might have been pleas'd to observe, but that Interest stood in the way; the Doctor exhorting his party not to seek to displace those then in the *University*; or to *Persecute* them for any matter of Religious difference.

22. That a Person of no less ability In the *Irish Protestant Church* did the same, I mean *D: Ier: Taylor*, his whole discourse of liberty of Prophecy, is a most pregnant demonstration.

23. It was the saying of a Person once, too great to be  
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Nam'd Now. That liberty of Conscience is every mans Natural Right, and he who is depriv'd of it, is a Slave in the midst of the greatest Liberty: And since every man should do as he would be done to, such only dont deserve to have it, that wont give It.

24. And lastly let me add ( as what is, or should be now of more force ) the sense of King James, and Charles the first, Men fam'd for their great naturall abilities, and acquir'd Learning; that no man ought to be punished for his Religion nor disturb'd for his Conscience; in that it is the duty of every man to give what he would Receive. And in the last Kings advice to the Present King, he sayes. Take heed of abetting any factiions; your Partiall adhearing to *ANY ONE SIDE* gains you not so great advantages in some mens hearts ( who are prone to be of their Kings Religion ) as it loseth you in others, who think themselves & their profession first dispis'd, then persecuted by you.

Again, beware of exasperating any Factions by the Crofness, and asperitie of some mens Passions, humours, or private opinions employed by you, grounded only upon their difference in lesser matters, which are but the skirts and Suburbs of religion. wherein a Charitable connivence and Christian toleration often dissipates their strength whom rougher opposition fortifies; and puts the despised and oppressed partie, into such combinations as may most enable them to get A full revenge on those they count their Persecutors, who are commonly assisted by that Vulgar Commiseration, which attends all that are said to suffer under the notion of Religion.

Alwayes keep up *SOLID PIETTY* and those fundamentall Truths (which mends both hearts and lives of men) with Impartiall favour and Justice. Your Prerogative is best shown and exercis'd in remitting, rather then exacting the rigour of the Laws; there being nothing worse than Legall Tyranny.

**N**OW upon the whole, we Ask, what can be more *equall*, what more *reasonable* then *Liberty of Conscience*; so Correspondent with the Reverence due to God, & Respect to the Nature, Practice, Promotion and Rewards of the Christian Religion; the sense of divine writt; the Great Priviledge of Nature and Noble Principle of Reason; The Justice, Prudence and felicity of Government; And lastly, to the judgement and Authority of a whole Cloud of *Famous Witnesses*, whose *Harmony* In Opinion, as much detects the unreasonableness, and Incharety of *Persecutors*, as their Savage Cruelties imply an high Contempt of so follid determinations.

In short, what Religious, what Wise, what Prudent, what Good-natur'd Person would be a Persecutor? Certainly it's an Office only fit for those, who being wide of all Reason, to evidence the Verity of their own Religion, fancy it to be true, from that strong Propensity and Greedy Inclination they finde in themselves to Persecute the Contrary; A Weakness of so ill A Consequence to all Civill societys, that the admission of it ever was, and ever will prove their vtter Ruine; as well as Their Great Intelicity who pursue it. And though we could not more effectually express our Revenge, then by leaving such Persons to the scope of their own humors; Yet being taught to Love and Pray for our very Persecuters, we heartely wish their better Information, that they may Act more suitably to the good pleasure of the Eternal Just God, and beneficially to these Nations.

But if this short discourse should not be Credited, nor Answered in all its sober Reasons and Requests, Time and the Event will vindicate it from untruth; and in the mean while, 'twill be my great satisfaction, that I have borne my honest testimony, not out of Season, either to the King or to my Country.

*Postscript*



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## Postscript.

*A few brief Observations upon the late Act.*

That which we have to say, relates, either to the *rearms* of the Act, or the application of them to us.

As to the *rearms* of the Act, they are these. *Seditious Conventicles, Seditious Sectaries; and Meeting under colour or pretence of Religion.* Pag. 1.

1. *Seditious* from *Sedition*, imports as much as *turbulent, contentious, factious which sows strife and debate, hazards the civil peace of the Government.*

2. *Conventicle* is a diminutive *privat assembly, designing and contriving of evil to particular persons, or to the Government in generall, see Lamb. p. 173. 177. In Tertullians sense it is an Assembly of immodest and unclean Persons, at least it was so taken in those daies, and objected against the Christians as their practise, whom he defends. Ter. Apol.*

3. *Sectaries, must be such as disjoyne or dismembers themselves from the body of Truth, and confess to strange and various opinions. If any subject of this Realm being 16 years of age or upwards shall be present at any assembly, Conventicle or meeting under colour or pretence of Religion &c. which can signify no more then thus much, that true it is some may meet and assemble to worship God, and upon a religious account that are dissenters, such we censure not, but those who under colour or pretence of any exercise of Religion conspire &c they are to be suspected and Prosecuted. This being the true explanation of the rearms of the Act, we proceed to show how unreasonably they are applyed to us.*

1. Words are but so many intelligible Marks, and Characters sett to inform us of each others conceptions; Now be-

cause

cause we take the Act to mean what it speaks, and that the Law concludes no man guilty upon conjectures, but from the detection of some fault, we affirm our selves altogether unconcern'd in that word *Seditious*, because 'twas never our practise in words, or actions to disturb the Government; or suggest principles that might hatch Conspiracies, or feed the vulgar with disaffection to their Rulers; but before the Kings coming in, at his coming in, and ever since, notwithstanding our frequent suffering we have made it our business to heale Animosities, Preach forgiveness and Charity amongst men, and that they would by an hearty repentance turn to God, rather then hunt after revenge upon one another: therefore we assert we have not done one thing that may be prou'd *Seditious* in the sense above mention'd.

2. That we are strangers to *Conventicles* is most evident, for where the parts that render it such, are wanting, there can be no *Conventicle*: but that they are in our Assemblies, appears.

1. Because our Meetings are not small; 2. Neither are they private or clandestine; but in the view of all People. 3. Nor are they riotous, licentious, or otherwise immodest, or immorall; but our purpose to diswade persons from such impieties; so that we are clear in the Interpretation of the Law. 13. H. 5. cap. 8. 19. and 19. H. 7. cap. 13. and in the sense of the famous Father *Tertullian*.

3. *Sectaries*, is a word, that whoever has but confidence enough to conceit himself in the Right, by consequence wants none to suppose the contrary in the wrong, and call him a *Sectary*, but this is but a begging of the Question; For to say those are *Sectaries* do's not conclud them such, nor do the Act speake so plainly of dissenters: but granting it did, yet they must be *Seditious Ones*, or else all will be in vain; where we may observe, that purely to be a *Sectary*, is not what the Act strikes at, but to be a *Seditious One*: for a man may differ in judgement about matters of Faith, from the nationall Religion,

gion, and yet corresponds with the Government: So that the Act upon the whole, aims not at *Sectaries* simply, but they must be such as are Enemies to the civill constitution to render *Seditious Ones* from which we have sufficiently learn'd our selues

4. *That we meet under colour and pretence, and not really to worship God*; we deny, and none can prove. 'Twere high incharity to affirm positively this or that people meete only under a colour of Religion, yet unless the Act had so express'd it self, we conceive it lame and imperfect or rather their Authority that persecute us by it. It will help but little to say the King Lords and Commons by the following words in other manner then according to the Liturgy of the Church of England meant that such meet under a pretence that did not conform to that worship; since the precedent words say under colour or pretence of any exercise of Religion in other manner &c. So that they are only struck at, who are not sincere dissenters but that are such with a disigne to carry on an other end. Upon the whole, since none can truly affirm that we meet only under a colour of Religion, & that the Act regards only such pretences; an other should be made that expressly enacts our meetings to be *Seditious, Sectarian* or such as are sincere dissenters cannot legally be persecuted for their meetings. Penall Laws should be plain, and if constru'd, it should be to the most candid sense for the offender.

In short we say, and by it let our Intentions In our whole discourse be measur'd that we do not define any dissenters, whose quarrell or dissent is rather Civill & Politicall, then Religious and Conscientious; for both we really think such unworthy of Protection from the Government; who seek the ruin of it; and that such as are Contributory to the preservation of it (though dissenters in point of Faith) are unquestionably Intituled to a Protection from It

T H E E N D.

An





The Act upon the subject of the Non-Resistance, which is now before the House of Commons, is a very important one, and one which we have fully and carefully considered.

4. The most important matter under consideration, and one which we have fully and carefully considered, is the question of the Non-Resistance, which is now before the House of Commons.

## *An advertisement to the Reader*

Reader,

**T**HE errors of the Press are so numerous, that to make an *Errata*, were almost to double the paper, which would be the greatest; and to offer one with half the mistakes, would be too just a reason to charge, th' other half, upon the half *Correcter*. In short, the Author expects the Common Civility of accepting the Common excuse, yet a true one, (*viz*) the Printers oversight, And the Authors great distance from the Press: The discours was conceived with the Act, & should have been brought forth with it too, but that so many Impediments attended the birth; Thus much in defence of the Author.

In short we say, and by it let our intentions be understood, that we do not define any differences, whose quarrell or dissent is rather Civil & Politically, then Religious and Conscience; for both we really think such unworthy of Protection from the Government, who seek the ruin of it; and that such as are (Contraband) to the protection of it (though different in point of Faith) are equally

